

The Four Legacies Left by the Venerable Master 上人的四大志業

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Tomorrow will be the 19th anniversary of the passing of Venerable Master Hua's physical body from this world. And on every anniversary since his passing, we remember with deep gratitude, his unfathomable compassion and wisdom and we ask ourselves how hard we have tried to repay his kindness.

The Venerable Master bequeathed to us a wealth of Dharma as well as founding Dharma Realm Buddhist Association, Dharma Realm Buddhist University, Sangha and Laity Training Programs, Instilling Goodness and Developing Virtue Boys and Girls School, Buddhist Text Translation Society, Institute of World Religions, City of Ten Thousand Buddhas and Way Places throughout the U.S., Canada, Australia, Taiwan, Malaysia and Hong Kong. He also left us the four legacies which are both a blessing and a responsibility. To what extent have we furthered those legacies in these past 19 years and how can we go forward with those legacies into the future?

So what are the four legacies? Probably most of you know what they are. The first is to establish a proper Sangha in America. The second is to translate the Buddhist cannon into all languages of the world. The third is to reform education and propagate education. The fourth is to promote intra-faith and inter-faith, that means intra-Buddhist faith and among the faiths of all religions.

So Venerable Master established and nurtured a Buddhist Sangha to carry the proper Dharma lineage that he brought to America into the future. And even now after 19 years, after his Nirvana, men and women continue to leave home in DRBA every year and every 3-4 years, a full multi-Vinaya ordination takes place in CTTB. But we still need to continue to work hard to develop the Sangha, develop the talent in the Sangha, to educate the Sangha and to provide all the necessities for cultivation.

And I'm sure you are all aware that BTTS continues to expand and produce translations and re-translations of the Venerable Master's lectures and Buddhist cannon, gathering people from all over the world through the internet now. Tomorrow we will also enjoy a special lecture on translation from Dr. Chris Li, a Linguistics Professor from San Francisco State University. His lecture, which requires pre-

明天是上人色身在這個世間入滅的第十九週年。每一次的上人涅槃追思紀念，我們都會以深切感恩的心情，來緬懷上人深不可測的慈悲以及智慧，然後反問我們自己：我們有多努力地去報答上人的恩德？

上人留給我們很多法寶，並建立了法界佛教總會、法界佛教大學、僧伽居士訓練班、育良小學、培德中學、佛經翻譯委員會、世界宗教研究院、萬佛聖城以及分佈在美國、加拿大、澳洲、臺灣、馬來西亞以及香港的各分支道場。他也留給我們他的四大志業，這四大志業，不但是我們的福報，也是我們的責任。所以，在過去的十九年當中，我們在這四大志業有多少進展？我們又應該如何將這四大志業推廣到未來？

上人的四大志業是什麼呢？可能很多人都知道：第一個就是在美國建立正法的僧團；第二是將佛經翻譯成各國的語言；第三是改革以及推廣教育；第四是宗教間的交流，這包括佛教裏不同支派的交流以及非佛教間的宗教交流。

上人建立了佛教的僧團，把正法的法脈帶到了西方。即使在上人涅槃後的十九年，每一年都有男女眾在法總出家；每隔三、四年，都有代表佛教不同傳承的出家人來襄助我們舉辦三壇大戒。但是我們還是需要繼續努力發展僧團，發掘僧才，教育僧團以及提供基本的修行所需。

我很確定大家也知道，佛經翻譯委員會現在持續擴展中。透過網路，聚集了世界各地的人，努力不懈地參與翻譯，乃至重譯上人所解釋的經典以及開示。明天，我們將會有一場很特別的演講，由三藩市州立大學語言系的教授克理斯·李主講。這個講座必須事先網路報名，然後在線上或是到現場來聽課。如果你還沒有註冊的話，可以到線上聆聽。

registration, can be attended live or over the internet. So if you have not pre-registered, you can attend over the internet.

And of course DRBA Sangha and lay members continue to engage in inter-faith conferences, dialogues and other activities to promote peace and mutual respect and harmony among religions. But tonight, I'd like to focus on CTTB and its programs.

The Venerable Master established CTTB in 1976 and at that time, he did not have very much money. He was very, very poor. People advised him – you don't have very many disciples and you don't have any money, how can you take such a big property and take care of it. But Shr Fu said at that time, "Well, you might think it's really big now, but in the future, it's going to be too small."

People told him that the feng shui (geomancy) here was very bad and Shr Fu said, "If you have a place that has bad feng shui, you can cultivate and change it to good feng shui." And at that time, we were in a long drought. I think there had been a drought in California for about 6 years by that time. And people told him, "Well, this is such a big place. You won't be able to water the plants and there is no water, so how can you take care of this place?" And Shr Fu said, "There is water there." And sure enough, he found water here. He found a very deep well. Since that time, we have learned that there is actually a lot of water under the ground here, so we don't have to be afraid of not having any water.

Now, as you enter through the Mountain Gate and as you leave through the Mountain Gate, you will see the couplets that the Venerable Master wrote or composed on each side of the gate to express his vision. So he established CTTB as a monastic community of serious cultivators and also a place of education. And along with this vision, the founder also left us a general master plan. Although his master plan has not been fully implemented, CTTB is steadily working towards realizing it.

So to that end, in the near future, the west campus where we are now, in accord with the Master's instructions, will be primarily used for the growing needs of Instilling Goodness Elementary School, Developing Virtue Secondary Boys and Girls Schools and Dharma Realm Buddhist University. And the east campus, at the foot of Wonderful Enlightenment Mountain, which is in the process of being developed, will be dedicated to Sangha education and cultivation. This project continues on as the hope for the future of Buddhism, but in order for this to happen, we will need a lot of support, so I would like to take this opportunity to call DRBA disciples everywhere who have professional skills that can assist in this project as an advisor, a consultant or a volunteer. If you know anyone who would be interested in joining this project, we welcome them to join.

As for the educational programs that will continue on the west campus, some of you may know that around 6 years ago, Developing Virtue High School obtained accreditation from the Western

當然，法總的僧團以及在家眾持續參加宗教間的會議、對話、交流以及其他相關的活動，促進世界和平以及宗教間的尊重與和諧。但是今晚，我希望把重點放在萬佛聖城以及城內的計劃。

上人在一九七六年建立了萬佛聖城，當時他很窮，沒有很多錢。這時候就有人跟他說，你沒有很多的弟子，又沒有很多的錢，何必買這麼大一塊土地，然後又要費心照顧它。上人就說：「現在你可能覺得這地方太大，以後你就會嫌太小了。」

又有人說聖城這塊地的風水很差，但是上人回答：「如果那個地方風水很差，只要有人好好修行，就可以把風水變好。」那時候加州有長達六年的旱災，有人就問上人：「這地方這麼大，又缺水，根本沒有水來澆這些植物。你怎麼照顧這個地方？」上人說：「水就在那兒！」當然，上人找到了水源，而且還鑿了一口很深的井，從此城內就有豐沛的地下水可以使用，從來不用擔心會沒有水。

在我們進入或離開山門的時候，你會看到山門兩邊有上人寫的對聯，用來表達他在西方建立佛教的願景。上人建立萬佛城，給出家人有一個用功辦道的地方，同時也是一個辦教育地方。依據這個願景，上人留給我們一個總體發展計劃。雖然這個計劃尚未完全實現，但是萬佛城一直穩定地朝這個目標邁進。

因此不久的將來，萬佛城的西區，就是現在所使用的這塊土地，根據上人的指示將會做為育良小學、培德中學男校、女校以及法界佛教大學的發展校地。在東區的妙覺山腳下，將會開闢為僧人修行和教育的地方。這個發展計劃是佛教未來的希望，但能否成功，有賴於多方面的支持。因此我希望藉由這個機會，呼籲各地有專業能力的法總弟子們，或者提供建議，或者擔任顧問，或者做義工，大家齊力來完成這個計劃。如果你知道有人對這方面有興趣，我們都歡迎他們的加入。

至於教育發展計劃，依然持續在西區推動進行著。也許有人已經聽說，培德中學六年前獲得西區學盟的認證，現在大約有100位男學生以及125位女學生在該校就讀。我們計劃在2018年，男女校學生的總人數將達到280位。

法界佛教大學也有一些進展。幾年前，一群上人的資深弟子以及對上人提倡高等教育有興趣的

Association of Schools and Colleges (WASC). So now the schools have approximately 100 boy students and 125 girl students and plan to continue growing up to a total of 280 students of both schools together by 2018.

DRBU is also making progress. Several years ago, a group of elder and younger disciples of the Master, who were interested in promoting post-secondary education, came together to develop DRBU programs so that they could also be accredited by the Western Association of Schools and Colleges. This is something that the Venerable Master said he definitely wanted us to do. He said that DRBU in the future should become the Buddhist equivalent of Harvard University. He wanted it to be a very high level university. So after several years of hard work, DRBU has obtained eligibility with WASC and we expect to receive a site visit from them in around 18 months at which time we hope to attain candidacy and perhaps even accreditation at that time.

We are very excited about the new programs which are Bachelor of Arts and Liberal Arts and Master of Arts in Buddhist Classics – in other words, in the sutras. The liberal arts program is a 4-year, 128-unit interdisciplinary program modeled after the Great Books Programs. Students will directly engage in classical texts from every major world culture, both east and west. They will study the theory and practice of mathematics, biology and chemistry, as well as music. They will learn a minimum of two foreign languages, Chinese and Sanskrit.

Following the Venerable Master's methodology of education that he called Developing Inherent Wisdom, the students will be taught not what to think, but how to think and they will become power communicators of written and spoken language. The goal is to prepare students so that when they graduate after 4 years, they will be equipped mentally, physically, emotionally and spiritually to succeed in a rapidly-changing world.

The graduate program is designed for anyone who already has a bachelor's degree and wishes to deeply enter the dharma. This could be professionals who want to take 2 years off work or graduate students who just graduated from bachelor's degree or retirees who have worked all their lives and want to treat themselves to studying the Dharma.

So we have wonderful programs and a wonderful faculty. We are diligently preparing and nurturing a vibrant campus environment for students, but we are lacking one ingredient for success and that is students. So if you are or if you know of anyone who is ready for an intellectual challenge and an adventure in learning about the social and natural world, about human nature and our mind and nature and about Buddhism, please go to our website or visit our DRBU booth. And consider enrolling for Fall Semester 2014.

But the school is not only for young people. We welcome men and women of all ages to enroll. It's really, really a wonderful program so you should look into it and I am sure you will be very interested. So if we can get some students, then all together we can joyfully bring Venerable Master's vision of higher education to a reality and I'm sure he will be very happy.

年輕人，攜手開發規劃法大的學程，希望法大將來也能夠得到西區學盟的認證。這是上人一直希望我們做的，他說法界佛教大學應該要成為佛教裏的哈佛大學，是個高層次的教育機構。經過數年的努力，法大已獲得西區學盟申請建校資格。希望一年半之後，西區學盟能夠到法大進行實地評估，希望屆時能夠得到候選人的資格，甚至得到學盟的認證。

新開發的法大學程內容豐富，令人期待。提供的學位包括文理學學士，以及佛學碩士學位。大學部是四年課程，128個學分，依據「偉大典籍」的教學模式設計而成。學生直接學習東、西方重要文化中的原文經典，還有數學、生物、化學乃至音樂的理論以及運用。本校學生至少學習兩種外國語言：中文和梵文。

根據上人稱之為「主觀智能推動力」的教學方法，因此我們傳授給學生的不僅是思考的內容，而且是如何思考，也就是思考的方法，期待他們能具備良好的溝通能力。我們的目標是希望讓學生在四年畢業後，面對這個瞬息萬變的世界，不管在身、心、情緒或者心靈方面都能做好萬全準備，成為一名成功的翹楚。

研究所的課程是給已經有學士學位的願意深入研究經典的人設計的。他們可以是已經工作的人士，願意抽出兩年的時間來參加，或者是剛剛畢業的本科生；或讓一輩子在工作，但已經退休的人，能有一個機會來學習佛法。法界佛教大學也有一個延伸的學程，提供很豐富的課程。

所以我們有扎實的課程、良好的師資，還有充滿活力又能涵養心性的校園。但是我們還缺乏一個重要的元素，那就是學生。所以如果您知道任何人或者您本人，準備追求更高層次的知識領域，探索自然與人文社會現象，認識自己的心性與佛法的話，歡迎造訪法界佛教大學的網站或是說明攤位，同時考慮申請進入今年的秋季班。

當然不只是年輕的朋友，我們也歡迎各年齡層的人士成為本校的學生。我們的學程真的很好，希望大家能夠仔細看看，我相信您會有興趣的。有了學生的加入，大家就能共同實現上人推廣高等教育的這個願景，我相信上人他會非常地開心。